


Must Remain in
Transcription Room

M 1920

BARN

LUNCH/ COFFEE

Sunday, September 6, 1970

SUNDAY LUNCH

MR. NYLAND: Is Sunday special for you, as a culmination of the previous week and the beginning of the next, and determinations you make, plans? I cannot ^{of} course, I don't know how your thoughts are divided during the day. I can only compare it with what I used to do when I was in your place. And even telling about that and talking about it will not help you at all, because it is your own, and it is your own division of your time and your energy and interests. But Sunday I think is always--it was called a rest--a rest day, to see what had happened over the previous week. A Sunday is, as it were, a stepping-stone from one week to another. ~~X~~ The Sunday, being at the beginning ^{or} of the end of a week, considers the week a step, ^{as} of the Law of Seven; and one enters into a new step ~~X~~ with another Law of Seven. So that if one climbs up, in time reaching at a certain point one's birthday, there are steps behind you and steps ahead. ~~X~~ And each step as a new week - it's a very good division to see what you can do, if you understand what the Sunday is, in very much the same way as you can understand what is your birthday. If that is

spread over one year after another, then also a year becomes a step, and much larger and a wider one, and much more possibilities in a year - much more than in one week. But the principle remains the same for oneself; and with that from going from weekend to weekend in the work at the Barn, which gradually should become Work on yourself, that when you remember then being here for a week 'end' - I've said before, you take in cargo for the next week. You try to climb up on the next step, I hope, a little higher - a step of a little more understanding of yourself, And with that kind of a knowledge, of then the following week, you will be able to utilize much more of what you know then of yourself, for sure. If the truth increases in quantity as you walk up the steps, you will reach infinity in the end.

Two birthdays today - different types, same day born, different places, of course, different ancestry, but the same as birthday. ^eWhat is ahead? And what is ahead is based on what was. ~~And~~ There are many things sometimes that one - when one looks back in a relationship of oneself towards Work - that there [,] is a great deal that you do not understand at all of what, in the beginning, you may have expected and then did not materialize, And you find yourself sometimes at the point not only that you ask why I'm here, but you ask; ^WWhy should I continue?

I think it is very necessary to know that these processes take place in accordance with different kind of rules than we are familiar with. The more one touches on rules which apply to lighter density, the more difficult it is to indicate how

the road will run, because the laws of obstruction in a less dense medium are quite different from ordinary crude material that we work with on Earth. And to judge one's birthday and the year ahead by the means that we have acquired during the past year is quite wrong. One must consider oneself being at a certain place, like each week you are at a certain place when you come here, and to--accept whatever has happened; but then, the question is: What do I do with what I now have, as a result of having lived up to this moment? What will be in the future as a possibility for myself? If I consider too much that that what I would have liked to be and which isn't, if I spend energy, it's very much like crying over spilled milk. Milk when it was spilled was not intended to be spilled - many times it wasn't - definitely not when a person carries it and wants to make sure that they don't spill, and perhaps the ground, and they struggled or they fell a little bit or they were shaky in their hands or inattentive. All such things can perhaps--should be used as an explanation. But I find myself with a realization of having lost certain things which I believed should have stayed with me. I accept the fact then that I am now what I am; and the past is simply to be considered as something that has brought me to this moment. It's very difficult to let the past go. You want to keep on harping on it. Harping is a good word, because it is like a melody that you try to play over and over again, referring to the same thing, all the time remembering that, and wasting a tremendous amount of time in doing it. You know that harping is like--like a cracked record on a gramophone. Don't do it.

Each day has a Sun, each month has a moon. With the moon we call it a new moon when it starts on a new cycle, first quarter, to full, to last quarter. With the Sun we don't; we (simply make) an acceptance by saying the Sun rises and the Sun goes down. In reality all things remain equal from an eternal standpoint. When one goes from one step to another, one hopes to have more wisdom to leave the past alone, and to use the energy usually spent in reminiscences, instead of using it then for potential anticipation. But it has to be based on the realization of what one is, and that the foolishness of expectations, not based on any ground whatsoever, should be done away with. And walking step by step, taking the moment as it comes and goes, and trying as much as possible, with whatever wisdom one has, to allow then the steps to be directed in an aim, which in principle always should be the same. We lose ourselves in forms in which we put the principle and then we forget that the principle is really that what we wish and not the form.

That is for Mariana and for Barry. I wish to drink to them, to both their future lives: (Barry...)

Mariana. Barry.

Now you drank so much you have nothing left, Jere. No good. There used to be a rule that whenever you had a glass with Gurdjieff, man should finish it in three swallows - women were allowed four - never a glass in one. Moreover, I want to say something about you. So you chose a very bad time.

As you probably know - at least some of you might - we have now a Real Estate office. The office is necessary because we seem to expand a little, and when people come they don't know where to go. The Guest House is good for a few

etc

days. They must, when they plan on anything permanent or at least not as temporary, that they want to live here and work, that they perhaps already having settled down⁶ and not finding that what they live in to their liking¹ there is a constant demand: ~~What~~ is free? What is open? Who has room? Where can I go? How far is it? Do I need a car? - things of that kind. And so I thought ~~that~~ it would be interesting if someone who really cares for those things, more or less, I would say, by nature, that that could be as a little central point functioning as an office. And for the time being putting bulletins on the board downstairs, but a telephone number which then can be used by anyone who would like to have some information: ~~What~~ are the possibilities and availability in Warwick, Florida, Middletown or Sugar Loaf? ¹Jere Whiting will take care of that. He loves to do it, I think he can do very well. He wants to do it right⁶ and will spend one day a week in order to gather information by going around and finding out where this and that is, and talking to people in the surrounding, simply representing a demand on the part of a group of people who are looking for something because they would like to find a place to live¹ ~~Without~~ going into any kind of detail about Chardagogne Barn Activities. ~~It~~ simply is gathering information which is reliable and can be useful, ~~Instead~~ of putting an ad in the paper⁶ or instead of waiting until someone else happens to tell you about something⁶ that then perhaps, ^{by} ~~when~~ that time, is already too old⁶ and may have been snapped up by someone else. Jere will take care of that. ¹And the telephone number and how to reach him will be on the bulletin board, and also the information that he has, to

which should be added the information you have. ~~It~~ If you leave, and the place where you came from is empty, it would be useful to know that perhaps someone else could use it. It may not amount to very much in the beginning. I think gradually it really will start to function, and there will be much less trouble to find proper places for proper people, and sometimes proper places for improper people. ~~I~~ I would like to have it sufficiently well understood that there is no obligation on his part, so that he is not going to be held responsible when you don't like what he perhaps suggested. Your arrangements are with the people who rent it out to you - the owners or the landladies, or the condition of the house, ^{and} or whatever it is ^A - and Jere has nothing to do about that. It is a friendly service. You don't blame the Esso company when they give out a chart or a map, and maybe it is a little bit wrong. It's not their affair, it's only a service. This is also from Jere for the benefit ^{for} all of us.

Originally I thought we would talk about the Woodworking Shop, because we're now at the point where we have selected a site at the ~~Village~~ where it should be - sufficiently far away so that it's not going to be too noisy when they run their machinery ^{pe} and of course still on our land ^{pe} and if possible at such a place that it is expandible, that we can add to it, that it has a certain view if necessary, that it is accessible. And we found one, and today is the day where we will start with the foundation. It's necessary for you to understand what I really now mean and what I have in mind.

We started with the Pottery, that was the first step. It

is on its way, ¹It's gradually being used, improved, and I hope we can make it ready, sufficiently ready, for the winter, that it won't be too cold. The cistern is in, and the water can be collected, ¹We have electricity, we will have it now with the increased power supply that we can get; probably it will be in a better shape. We will need definitely more voltage and amperage for the Woodworking Shop. All that is then, you might say, taken care of, ¹And now we take the second step ¹The second step in the series of perhaps a few which then would become a Village - which one will be next I do not know yet. I do know that in building the Pottery we got an impression; how much it does cost, what is needed, and how we should build certain things for certain purposes, ¹And what perhaps we learn we will apply for the next. The reason for postponing it a little bit is because I wanted to know for sure that we could afford, at least in the beginning, to go ahead with it, to see that we could get somewhere even ~~in~~ before the winter sets in.

It is expensive to build. Those, of course, who don't buy any lumber, they don't know very much about it. Those who buy lumber at the present time, and who remember how they used to buy lumber fifty years ago, for them it is a shock. I am constantly shocked by the prices we now have to pay just for ordinary two by fours or a couple of one by sixes. For me, and from my standpoint I say it's idiotic, because I don't believe in inflation - it is a spiral that never ends. But we are living under it and we have to submit. ¹And then when we say we have to build something, of course there is an expenditure. Then we have to look at the budget, then we have to see what is available, where it ^{it} can be used for, and if we do use it for that purpose, what other purpose has to be neglected, because we have no fruit tree where you just shake and all the apples fall down. ¹We have to be careful. ^{But} ~~that~~ we will, with labor, do a great deal more than we ever will be able to do with materials. You understand that division; materials is only a basis and it usually is in any kind of ^a construction. The material cost is really fairly small, percentage-

wise, compared to labor, and labor, particularly when it must be hand-labor,

and when it belongs let's say, to the finishing of a house, much more is involved in finishing it or putting it in good shape than is involved in the fundamental materials of four by sixes and a couple of beams and some boards. Labor for us is cheap, but, because of that, it's tremendously expensive. Because that what we represent as labor working, being done by us because we wish, and not because we do it for money, is represented in the final outcome of the building; so that then the building, being made totally with a few little boards but mostly in the sweat ~~for~~ of our brows, represents an entirely different kind of a concept; and in reality of course indicates something quite different, because that what is then alive is the result of the labor which went into it, and not in the money that went out. The materials are just a little bit of a foundation. The labor that we put into it, the care, the love, and the affection, the wish to do it right and to do it in such a way that, let's hope, it can stand the onslaughts of winter and snow and winds, that then it will be in that way successful, also that it remains for us as long—as long as we need it, a symbol to be used by us for the purposes of Work.

That is why it is a good thing to talk about the Woodworking Shop, because it's a very good example of how they started, and now are facing also certain difficulties. I talked about honesty. Honesty in work, when it is Woodworking, when it is something that you must finish, something that then has to be sold, has to have the mark - I would not call it excellence, but a mark of care. There are many different ways by which certain contracts can be filled. For instance, in building a road, and there are many undesirable, let's call them, contractors, who do not put enough cement in the road surface itself, and after two years the road is not worth very much anymore. These are the things you cannot see until you use them. When one makes furniture, it may look fine, after two or three months it may not be solid anymore. The Woodworking Shop is a good example

for that. Nothing of that what they produce should be slipshod. ~~It~~ It should be right, correct, simple, strong, durable, acceptable and aesthetic. All of that has to go into it. ~~And~~ And that requires hand-labor on their part, and that, being a business, has to be paid for. ~~The~~ The difficulty always in the beginning is that one wants to overcharge. Many times one believes that one ought to be paid for one's labor and also for one's experimental period. The public does not agree with that. ~~And~~ And what is the solution is just the other way: to sell it at a low enough price, but that what you lose is considered investment. The investment is ~~is~~ represented by your acquisition of dexterity. ~~And~~ And gradually having acquired that, you can afford to make the price a little higher, and charge less to research and development. It's a principle of business which many times of course is not understood at all, because all that one wants to see is: I have bills to pay and I am hungry, therefore I need money. And one leaves out completely the necessity of starting to study rules of merchandising. But when one once has settled on a certain price which is correct, that has to be uniform. ~~And~~ And it cannot change in accordance with the kind of a person who happens to come in, and when he's well-dressed that then the price is upped by twenty-five dollars. You see, that is a mistake. ~~They've~~ They've done that; it was a mistake. We'll say: No more mistakes of that kind.

The Workshop has a future. There is enough that can be done, and both - how will we call them - managers, Rodney and Jim, I think they can belong together: they can supply, each one of them, certain aspects. ~~And~~ And the need to straighten out things between themselves, of course, is essential. There is enough room for that kind of activity. ~~And~~ And building up the name gradually so that it becomes a reliable shop, and particularly when we have enough space ~~like~~ like we will have at the Village ~~I~~ I think it is a very much worthwhile undertaking.

In general, we drink to the totality of our activity as labor. I say this ~~6~~

not because it's Labor Day tomorrow. It is all the time in my mind ~~what~~ it is that is represented by Work, and even to the extent that one says intentional suffering in order to be able to Work, we create many times difficulties, also for the necessity of having to work them out and to create by means of that an opportunity, if we understand Work, so that that kind of a labor could become conscious. As such we have an aim, and the more all of us as a group can understand what that aim is for each one of us individually ^{ly} and for the totality of the maintenance of the group as a whole, to that extent I think we can be successful, because we are willing. And if we can be honest, we will deserve to receive more and more inquiries for having work done by the Chardavogne Barn Activities, because if the name will go around it should say, "These people are all right. They are reliable. You can count on them, and whatever they do, they do well."

So before Labor Day, we drink now to the Chardavogne Barn

det → "Conscious" Activities. ~~(And now you have to borrow.) (To be)~~
(To Jere:) And now you have to borrow.

SUNDAY COFFEE

MR. NYLAND: Would someone mind closing that door? The sunlight is too much in my eye. Oh, isn't that nicer? It's nicer for my eyes.

Probably every Sunday I will say, "So, there is the Sunday." That's the end of the weekend. Maybe tomorrow a few of you will still be here for Labor Day, but as you know, it is considered just like an ordinary weekday. But, of course, if you want to stay, you can and you're quite welcome.

The whole purpose of course is opportunities for living. The difficulty for oneself is: [✓]What is the value? How much do you

want to--to spend of yourself? What is this 'I' that needs attention? How much can you give it? There is a relationship between 'I' and 'it' of course. The relationship is expressed, as I've said several times, in two ways. I have a wish to create it. It consists of certain kinds of energy which for me, in an unconscious state, are probably as high, that is, as pure as I can make them, and with that, there is this--this desire of creation, which is really a combination of my unconscious state with my unconscious feeling. Those are the father and the mother of my 'I'; That is, they are the beginning of the concept. And then when 'I' observes, which it has to do as soon as it starts to grow up, when already during conception, when I talked about that, has an influence on me, because I as a personality am aware of the existence of something which is then, as I said at that time, pregnant; that is, I am pregnant, and my pregnancy is noticed by me. The influence of that what is to grow up, and what is to become an 'I', is already in the beginning noticeable in the effect it has on me. And then I receive from this embryonic 'I' already information, partly, you might say, anticipating the truth and partly still mixed with my ordinary thoughts. But gradually there is a relationship, And that is important, to see this relationship between 'I' and 'it', because it is an equilibrium. I send my wishes to 'I'; 'I' sends the information to me. The awareness of 'I' counteracts my wish. When I'm at ease in Work there is a balance between the two. The quantities of energy as expressed going from 'it' to 'I' is equal to the quantity of energy coming from 'I' to 'it.' It is different kind of energy, but it is totally, as energy expressed in ergs, the same; the vibration rates are different. Now, I must understand this quite well, because whenever there is not an equilibrium, I'm

upset; that is, it bothers me. The equilibrium can be disturbed when there is too much of a wish going from 'it' to 'I'. And it can also be disturbed when there is not enough coming from 'I' to 'it', which is not the same thing.

The realization of my wish wanting to make 'I' depends on my state. And my wish may be so great that the little 'I' cannot receive it and digest it. And as a result, that 'I' cannot function, not well enough, and the relationship is disturbed. In the second case, my wish is sufficient for 'I' but 'I', in sending energy to me, that what is 'it' cannot receive the quantity of energy, even as sent by 'I', and again it is forced to make this 'I' function less than otherwise would be possible. It comes really down to the question: how much can I feed and how much can I digest? And the equilibrium is only there when that what I am feeding is equal to the digesting possibility. I can overfeed 'I'; 'I' can also overfeed me. There is that kind of a relationship that I have to control, because if I don't, I am really in trouble, because maybe I have an enormous amount of energy of an ordinary kind and, because of that, in relationships that I do have between certain things that I call purer thoughts and feelings and myself, there may be an enormous amount of that kind of wish which then is sent, and no result is there because the 'I' is not ready, and it cannot adjust itself - it cannot adjust 'I - self' simply because it is too small or it is still embryonic. And I must understand this, that it is not my fault. It is the fault of not understanding the process. When I know that this process gradually will change, then I will not worry. Because it's quite all right to have an overdose of energy. Even if it cannot be used for the purposes of

Work, it has to be used some other way, and ~~then~~ I have to find an unconscious way of the utilization of it [^] without being sorry. Because it is energy that could have been used for the formation of 'I' and 'I' existing, but I'm not going to feed a baby food of a grownup man; and that is so logical, that I have to watch even the development of 'I' and that ~~it~~ ^{it} is not sufficient for me to have a wish to feed it.

The other is a little bit more difficult ~~for~~ to understand, because the wish may be there but 'I' cannot digest. And when it cannot digest, I have the case that there is a stoppage in the relationship. And this 'I' knowing that it ought to function because it is alive is, you might call that, sad about not being able to send enough--enough of the own energy, of what we call observation processes, to be received by 'it'. And the result of course is the same: it is upsetting to me. The second case is caused by me ⁶ because I am sometimes closed up, ^A and when the opportunities of 'I' exist, and when this 'I' in--on its own would like to live, my ordinary unconsciousness prevents this 'I' to function, or even to be aware of me as I am. And the sadness is 'I' looking at me, as 'it', and seeing this unconscious state. ⁶ The unconscious state of a man is expressed in his form ⁶ in the outside world, touching it; it is his superficial behavior. When that is too strong, the 'I' cannot penetrate ⁶ and the 'I' cannot, in its infancy, recognize ⁶ life through this thickness, as it were, of a skin of unconscious behavior which prevents this 'I' to get in contact with essence, and quite definitely not in contact with ⁶ life within me. The sadness comes because there is a realization of movement of form, that even if 'I' is interested in only seeing what is and accepting it, this 'I' cannot help recognizing that

~~Life~~ goes into ordinary existences. And much too much of that kind of energy, when it goes into an unconscious state, causes sadness for God.

I wish you could understand that this relationship is very important, and it is not so much that you remain, as it were, a sinner, because that's what you are. You continue with an unconscious state, and you are too much attached to it, and you don't want to give it up, so the energy flows there. As a result, there may be less for 'I'. But even if 'I' exists and wishes, you are not open. This is sin. It is not sin against the Holy Ghost. You see, what is meant by that, is that I have a knowledge that 'I' exists; that is, 'it' knows of the existence because of the former creations. And the knowledge that that can exist because ~~Life~~ was put into it, also energy from ~~Above~~, when I then remain unconscious and do not make any attempt to become open, I sin against my 'I', and that is for me the Holy Ghost, Because 'I' is linked up with a method. The method is an ~~Objective~~ road which will lead me towards freedom. This 'I' when functioning is comparable to Christ. When Jesus is acting as Christ, he represents then the ~~Method~~ of ~~Freedom~~ and is then, because of this ~~indication~~ of his life acting as such, a symbol of Work. And therefore when I do not recognize 'I' existing and continue in my ordinary little affairs, and I keep on changing money in the midst of everybody in front of the Temple - not the inner and not the inner/inner, but in front where all the tradesmen come, it is righteous on the part of Jesus to show that then his Christ symbolism was not understood, and he threw them out.

What takes place for a man when he realizes that he has not done the right thing towards this 'I' and has prevented his 'I'

from functioning? He comes to himself. ^HHe knows he has, at times, enough energy. ^HHe knows at times there is not enough, not even to feed 'I' because of his occupation. He starts to consider himself, and that is why one requires for this process real self-knowledge. Because much of this goes on in the mind, in considering, ^AAnd unless the mind can have knowledge which is absolute, the associations of the mind always come and rationalize the truth away and then there is nothing to be done anymore, because I, myself as personality, am satisfied, and this personality does not know anymore that ~~depressed~~ sadness exists in the real 'I'.

The times one forgets the existence of the Lord, the times that one does not wish to consider the expanse of the Universe; the times that one is selfish and excludes life of other people. Gurdjieff mentions several states in which a man shows ^{his} depravity. I've talked about it only a few times, and also made reference to it, to tell you whereabouts you can find it in ALL AND EVERYTHING. ^AAnd it is very much worthwhile if you try to read that with yourself in mind: to what extent do I make such mistakes against myself? (All right). (Turning of cassette) Of course, I always want to call it ignorance. I really don't want to take a responsibility. I always will cover myself by saying that my nature is in a certain way ^b and that I am unconscious ^b and I was unconsciously born, and for that reason really I cannot be held responsible now ^b until I start making an effort and until there is something in me that speaks up. Because it is so seldom that something speaks up, and when it does it is so hesitant. ^QWhat takes place in one is the agreement with the last speaker; that is, the voices that go on in the brain of a man, without any particular discrimination because it's the easiest ^{es} to agree. And it's very difficult to have a voice which is willing to stand up in the midst of an unconscious ^{power.} pattern. How difficult it is in politics for anyone in government to be honest ^b and to

tell what they think is the truth. How much nonsense is being published, for different reasons, of course, and different motivations, but nevertheless create an impression that things are so and not otherwise; and they are otherwise, and they are not so; and many of us do know it, but we are, of course, not in a position to say something, and those who are in a position don't really dare. Rebellion will not help, because it does not substitute something that is of value, it only denies. And to try to see how the votes in the Senate can be combined [^] many of the votes, when they are 'yes', are not for the particular consideration of what is [^] what one is voting on. ^T There are many times different reasons why one wants to vote 'yes' or 'no' and one's own conscience sometimes does not play a part at all.

The considerations of a man when he lives on Earth in these conditions, when he wants to think about the conditions as they are in his inner, inner room - they are quite all right, but he will not dare to let ^{them} ~~them~~ go out. One is so afraid of that kind of interference with one's private life, that in order to play safe one doesn't talk at all; and one does not want to admit that one knows, and not saying it, it is better to give the impression as if you don't know. This is the condition we have in ordinary life and we are familiar with it. The principle is exactly the same when one Works, because all the voices against this kind of Work, which are in one's nature, prevent one from the acknowledgement of the Holy Ghost existing. [¶] It is not now a question that you will talk about Work to other people - that is still an unconscious form of behavior. ^{now} I'm ~~not~~ trying to talk about the ~~Civil War~~ within yourself, and the difficulties that one is up against when one wants to become conscious, and that everything of oneself is an enemy because it is disturbing. And that I cannot know the strategy because ^{am} I'm ^{am} not convinced that I know the value of each different regiment. If it is a problem of logistics I do not know that, because it is a fight that I start and I get very easily defeated in the beginn-

ing. If the war continues with me and within me and it is really, I would ^{now} ~~not~~ simply use the phrase, ^{to} 'civilly conducted', that is, it has not as yet caused too many explosions and too much destruction. One can live with this for quite some time in thought and in feeling. ^A And being serious ^b and seriously inclined, it is with one ^b and it comes up every once in a while ^A and that I think is very good, because a person then starts to understand that there are more things than just the surface of his life. And these moments of being by oneself ^A and not moments, but time you must take off for such considerations - they are very valuable, ^b Because at such times you see the total mechanism of Work, even. You can even become acquainted with the way your thoughts are turning around and how one or the other will join and sometimes most unexpectedly will join. ^A And when you start to go deeper into the motivation of a thought, you will find it is not this 'yes' that counted, it's only a matter of preservation.

We are so a ^b afraid of dying that we hold on even to unconscious states. One does not want to disturb too much. Disturbance is always connected with suffering. ^A *And it is very strange that we have such objection to suffering* ^b Because pain, physically, is really not suffering when you immediately counteract it ^A and not by means of medicine. What is it that I mean by that? I cut my finger, I let the blood flow, I don't do anything about it ^{than} ~~then~~ perhaps put it under water and try to keep it pure, and the blood has to do its own function. But if, at the moment when the cut is there, I put one of my fingers - the index of the other hand - on top of the cut and I press it, there is no pain. It is simply that I put again together what was cut and then life can flow through and my blood will do the rest.

Pain is many times a result of your thought. There is pain in the body ^b when there is a configuration which causes pressures or distortion. Organically of course there is that kind of pain. But many other times there is none, ^{than} ~~then~~ only in your mind. ^A And seeing, for instance, blood, by association

you will say, "It must be painful." I want to use that illustration in exactly the same way that I use my ignorance to prevent myself to Work. [#] I can Work many more times than I do. I simply don't do it because I follow the line of least resistance in allowing my natural existence to be what it is, and to continue to feed it with energy in an ordinary way without too much trouble. I say, I could understand that there would not be any pain if I could Work, but I have an idea that when I want to Work, then I disturb that what is my unconscious existence and that I don't want to do. And the reason then is ^{of course} quite logical, don't Work.

Why do we grow so slowly? Because this is the idea or the concept that has to be overcome. There is much more possibility for a person to grow up than he knows. When I talk about opportunities being tremendous during a day, we all agree with it as far as the mind is concerned. But we don't agree with it by sending energy to such opportunities when I happen to meet them, in order then to utilize them for a different purpose. Much of this difficulty is simply a result of a habit. And it is the question of how to overcome such habits that becomes important when I consider the question of 'I' observing me, that I wish to be active because otherwise the 'I' has really nothing to do and may as well go home. But when this 'I', and again ~~now~~ now I say, embryonic 'I' as an awareness existing ^{even} if this 'I' is not as yet separated sufficiently to be considered a child of myself, but already it is there as having an influence on me ^{that} then I do not want to send energy to that, because I don't see the importance of that in regard to that what I consider of much more importance for myself. And I rationalize by saying, "It is necessary for me to continue to exist on Earth." And I don't want to have something occur already that prematurely will take me away from Earth. I have no daring, and because of that I'm weak. When certain situations do occur

in one as a result of Work, I stare myself blind on such conditions because they're unusual and I don't want them because of its unusualness. And if I only can see them as a logical result of a disturbance in the right direction of rearranging of different molecules, I will accept it because then I know, I can say, "I'm on the ~~Right Road~~." But I don't want to be on that right road, because I love really to consider a condition which is a little obnoxious to me as something that prevents me from Working.

I hope you make -- you understand what I try to make clear is that really the reason why we don't Work is that we have prejudices against it. And that if you could open your eyes in the morning as if you never have Worked before, and if at such a time you could look at yourself and the day and the day ahead of you, and then say, without prejudice, "I wish to Work," you would be much more successful. But we clutter ourselves up with all kind of thoughts of yesterday. That is what I meant when I talked today about leaving the past. Don't repeat it, it is of no use. It has happened. ~~It~~ It was of use then, and it was an experience because time was consumed in that experience. So it became worthwhile for me, even unconsciously, but I don't have to continue to repeat it, I said. I don't want to dwell on it. Because every time I

dwell on it, I set going lots of associations connected with it. ~~And all associations end up in one se--one direction and one point -- the conclusion: Don't work. Those are the associations that are set up by my mind because it does not want to be dis-~~

turbed. In a very general way, I say it is the devil playing with you, and it is necessary, every once in a while, to stand up and to say, "Get out!" -- like it is necessary in Congress or in the Senate, every once in a while, someone to

have to stand up and say, "You're a liar. We're not in Vietnam simply to satisfy the Vietnamese people," and all the rest that is connected with it.

no If one dares to face such issues first, maybe, within your inner, inner life, that's where they belong as the beginning, that is where you can start to be truthful without having any harm done to anyone else, or not even to be

ashamed of yourself. If the discovery is within yourself and the acknowledgment can be made of the acceptance of yourself as you are, there is no reason to criticize you then. ~~Then~~ only accept yourself that way and then you don't have to talk when I say it is private life. But now it must come out once in a while, because such life in privacy cannot always receive enough air and enough impressions, and it has to go out into life. That is why one talks about, I say, as the 'Fourth Way'; I think it's an idiotic — it's an idiotic term. There are three ways dependent on three centers; but the Fourth Way is not a 'fourth', as it were, a succession of any one of the three. When Buddhism says the 'Only Way' it's right, because then the three are One, and that is the Only Way. When I talk about developments simultaneously regarding each center being affected, and that then this kind of method affects all three centers — not always in the same way, but at least all of them are affected. And this is true and you know it. Intellectually you are also affected emotionally. Intellectually as that what has to be done will affect your body, because it becomes an object for observation and the manifestations of your unconscious life are taken into account. When one listens to music or plays it, something takes place in you, not only with your fingers and a little technique, but something that is a concept of that music affecting you emotionally, in your heart. When you make Movements, in accordance with certain rules, practically it looks as if it is only for your physical body — your mind has to direct it, and the music is there to help you to keep a rhythm or to remind you that feeling yourself wish to do this kind of movement also has to be there. But then you see, the three centers are together in some way or other — not harmonious, and not all on equal footing, but every one is represented. That is why it is not just a 'way' to be compared to a Yogi or a fakir or anyone else of those that you wish to mention. And for that reason, that what

inner), happens in one's inner life has to go out every once in a while in the midst of activity. Therefore, our life on Earth is important when we consider freedom from Earth, because you're not going to solve the freedom that you wish, when you are bound to Earth, by not having any contact with Earth. You will not solve it at your desk. You will not solve it when you keep to yourself in your own little home, snug, and without any particular desire to go out and see certain people you perhaps don't like. You will not get it in your life when you surround yourself constantly with friends. You have to meet with the people who perhaps could be even -- become, even if they are not now, an enemy, telling you at times the truth, like a man as a Senator when he has a conscience, every once in a while not caring about being re-elected, will dare to tell the truth, if he is a real statesman.

These voices in oneself one cannot always deny. You can cover them up, you can use a little salve, but your blood will bring them out again and again, and when the blood is not pure as yet, those voices will be stimulated to be expressed. The purity of your blood will give you, if it were actually pure, a certain state of equilibrium so that nothing would have to come out because everything is already within, and that what is, is, and no distinction is made. When the three ways together become One, there is no distinction anymore between the three centers - they are working together for a common aim of Consciousness, Conscience and a Will. And for that we place ourselves in ordinary life to be reminded, every once in a while, in one center or another or a third, so that whichever center happens to be touched, it is like a triangle where you enter through one of the angles or one of the sides, but when you're once are in the triangle you are in that triad and the other two centers, which were not there before, then have to take part in your experience.

Try to see the Law of Seven when you look at the Enneagram in that way. It is this constancy of 1-4-2-8-5-7, 1-4-2-8-5-7 - constantly multiplied in a movement which we call the 'Multiplication' - it is constancy of the changing of each file taking on the responsibility of another file - indicated by the music and by the rhythm - and then as combination of the Law of Seven there is a Unity. There are exercises of that kind that introduce the Enneagram, because then there are three also indicating which way this triangle is moving as a force of one's inner life, and that each time - I've said it before - each time when that triangle - that real fundamental triangle which is ~~is~~ Essential - crosses any one of the lines between one and four, or four and two, energy is given off and energy is circulated because of it. When in a Movement this takes place, the people who move in the triangle, when they pass the others, they at that time give off energy to those who perform the Law of Seven. There is such a tremendous amount of that kind of thing that you really don't know as yet, ^A and you will only find it when you start in your ordinary life to be aware of that what takes place when you are living on the street, when you are living, when you meet someone and then come to conclusions here ~~you are~~, talking, here ~~you are~~, doing this and that, shaking hands, saying something, looking in a window, window-shopping, getting out of traffic, your body.

What does one want to talk about when you want to talk about Work, when you want to get certain ideas which are for you more and more permanent? Don't get stuck on intellectual explanations. They're only good for your little mind in order to give an anchorage of something that can become ~~Light~~ for you, that you know which way to go, ^B But you go with your feeling, you go with you emotion, you want to go towards God, He will only recognize that what is emotional, not your mind as yet. ^C He will recognize Souls, but not unconscious existences of intellect. And that is why sometimes it's not understood, ^D I come, let's

say, from a religious surrounding and I have used — have been used⁶ and I've been in contact with different concepts and ideas of my father and mother⁶ and the family, and have gone to church, and I have developed within me a certain sensitivity. I'm affected, let's say, by beauty, by aesthetics, by a wish. I want to have admiration, I want to look up towards something. I see this in nature and I become involved in that, because part of me goes out towards the Great (Grand) Canyon, and it comes back to me, and I say, "How beautiful," and tears come to my eyes. ⁶When I am in life⁶ and when I am sensitive⁶ and when this takes place in early development of oneself, I come towards Work with a tremendous quantity of that kind of material. ⁶And I cannot always place it when I say, "There has to be an 'I', there has to be a separation, there has to be this and that giving you facts about yourself, and if you don't and there is no absolute value, and there is no truth for you" — and all such things, they are in their place quite correct, ⁶But they do not always apply to people who have towards Work a wish to really become what they ought to be without knowing how. ⁶How can they describe it? The difference, of course, between this kind of emotional approach or an intellectual one⁶ or even a physical one, that one wants to become One in one's activity and let the physical activity be joined by the feeling, and the mind directing it — also that, ⁶I call that a physical approach; an emotion one⁶ yielding towards God, and wish to be fused; and intellectual⁶ seeing the expanding Universe and trying to philosophize about space.

But you see, we are a little different and sometimes we're a little mixed, and sometimes we don't discriminate, and sometimes there is a certain tendency in discussions in groups, in this kind of lecture — talk, you might say — emphasizing one particular thing now, and maybe tomorrow another, and the day after again something else, ⁶Because one cannot contain everything in a short space of time. One cannot talk about everything, ⁶The whole book ALL AND

EVERYTHING required over thirteen hundred pages to say what Gurdjieff wanted to say. *A* And even then I do not know if anything is left out, but in any event on each page there is something that one can take home. *Q* Don't misinterpret ideas; don't look for something that you feel ought to have been said. You say it for yourself, you find out for yourself what it is that you wish. *A* And you make it fit if you can, until gradually the realization is there: I want knowledge *Q* or I want intuition - both are correct. There are different roads, they are like intellect, and they are like emotions, they are like a scientific explanation of how this and that fits together *Q* and how beautiful it functions, and particularly when I, let's say, read about the wisdom of the body and I see how marvelously everything is connected and kept in balance. And then I listen sometimes to music from the temple, and I see a movement and I identify myself with the Said, and I say, 'Yes, I wished I was a Tibetan Monk.' And it affects me deep in my heart and I hear such music, and then I say, what is it that I now wish? Because I cannot say it anymore. I can use my fingers and I can lift it and touch it very lightly, and sometimes fly over the piano, the keys, in order to touch just a little bit the strings so that there is a certain ethereal quality to them. And at other times it is to be pounded because it has to have a rhythm, and it must be there without any possible -- possibility of not understanding that kind of strength. All kind of things, when one says *Q* 'all and everything' one must make room for intuition, one must make room for intellect, one must make room for activity - all of ~~them~~ *it belongs to the three centers of man, If I wish to become harmonious, all of them --* to develop them simultaneously if I can. *Then it is the only Way, and all the others, they can go in whichever way they wish. But I'm not a man if I follow any one of them - not in the end. I forget myself. All I think of: how to reach God - and that's not my task. The task is to be here as long as I have to live out my Karma belonging to Earth. I cannot think about having a*

Karma belonging to the planet Venus because I'm not there at all. I'm influenced by emotional states, and I know a little bit about Mars, and the influence of Jupiter, or maybe even Saturn, even when I hate such influences. I know that I am affected by them. And half of the twenty-four hours I don't have the Sun. And still I am constantly on Earth. And so I have the three centers not evenly divided, wishing that they could become more equal, because I see the lopsidedness of myself. But each time that I like to consider the question of how to Work, all of me as three centers should become engaged. The difficulty is that when I walk in ordinary life, I use only one center practically - mostly the result of my sense organs. When I talk, it is still physical body as a result of the brain. If I work with my hands, then of course I don't need the rest of the population, and then that contact need not be there, but it is also quite limited. It's a relationship of dexterity with the products that I want to make. But it is not as yet 'Soul-engaging'. And still I want for my three centers a kind of harmony, a certain way by which I hope, ultimately, there could be a fusion, a unity in which it would become homogeneous. And I will not settle for the heterogeneity of myself. I will not settle for a compound remaining in parts, but joined. I want a unit which in itself has different qualities from the component parts. If the three centers are now functioning, and even in a certain form of unity, I can have peace on Earth - but I'm still on Earth. But when I wish to go away from Earth, and I still want to keep peace on different levels, my three centers have to be connected differently. And then one and the second and the third - each one of them will have to allow to be sacrificed.

Do you understand that the ultimate aim of Unity is the death of everything that exists at the present? Do you understand that in fusion with God, I, myself as I am, do not exist any longer? This is the problem that maybe

you don't wish because ~~you~~ will die. Your name will die. All the accomplishments you leave back of Earth; the accomplishment of the formation of Kesdjan, also the accomplishment of the formation of Soul - all of that will die in the fusion process. There's nothing left, you know, when a phoenix arises out of the ashes. ~~That~~ what then exists is of a different kind and nature. ~~That~~ what remains is ~~Life~~. The identification of oneself in Work with ~~Life~~, will enable then ~~Life~~ to become expressed in any one of the three centers, dependent on what is needed.

What is a ~~Man~~? Only one who can do ~~and~~ feel ~~and~~ think ~~at~~ the proper time using as much energy as required ~~to~~ make his activity homogeneous. What is convincing when a man is all there without any further questioning, and that he presents to his outer world, and to his ~~Inner Life~~, the ~~Unity~~ of himself ~~So~~ that there are no prejudices left, and no particular hooks to hook on to ~~that~~ everything has become ~~one~~. ~~And~~ there is no division in such a man when he has become ~~one~~ with ~~infinity~~, because that what he is, then, is ~~infinity~~.

Don't think that these kind of concepts are just theoretical and that I only use them now in order to illustrate something so far away. ~~That~~ isn't, at all. I go out in the streets ~~There~~ I am affected by everybody around me. I walk, I am on the street ~~I~~ see a bus, I see people, I see them coming towards me. I walk myself, I look, I receive impressions. ~~My~~ ~~Life~~ is within me. I can walk, I have a head, it has a brain, it tells my legs to walk. I can move my arm, ~~My~~ blood continues to circulate, something tells it to continue, my heart keeps on beating. I keep on breathing up and down, my lungs are filled, they are exhaling, now they're empty, now I fill them with air from New York. And I walk as a ~~Man~~, and I say to myself: ~~What~~ is this creature walking? ~~to~~ ~~at~~ And that time there is a difference, because it is the totality of me that asks ~~to~~

What is this creature walking?" Then I can go back and say, "He thinks, he feels, he is active with his legs." But again I ask this question: What is this 'me' walking, totally, as all organs, potential, but not acting now in the ordinary way? And I say, "It is me walking." And I continue because I say it is not as yet satisfying enough; it is not as yet, as if, at such a time, I have a contact with something else that I call also life. It still is within me, It still is, I call it, selfish. And I say, "Who is this walking?" And then for one moment I can stand still, and at that there is silence in all my centers - in all three - and then for one moment, my breath even is taken away, and I say, "But I am alive." At that time, the door to Heaven opens and I see a pigeon as a symbol of peace descending. And ^{there I} ~~then~~ walk and continue to walk, this body walking on the streets of New York.

Goodnight.

END TAPE

Transcribed: Jacques Hemsli

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~~2nd ROUGH: Jessica Haim~~

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